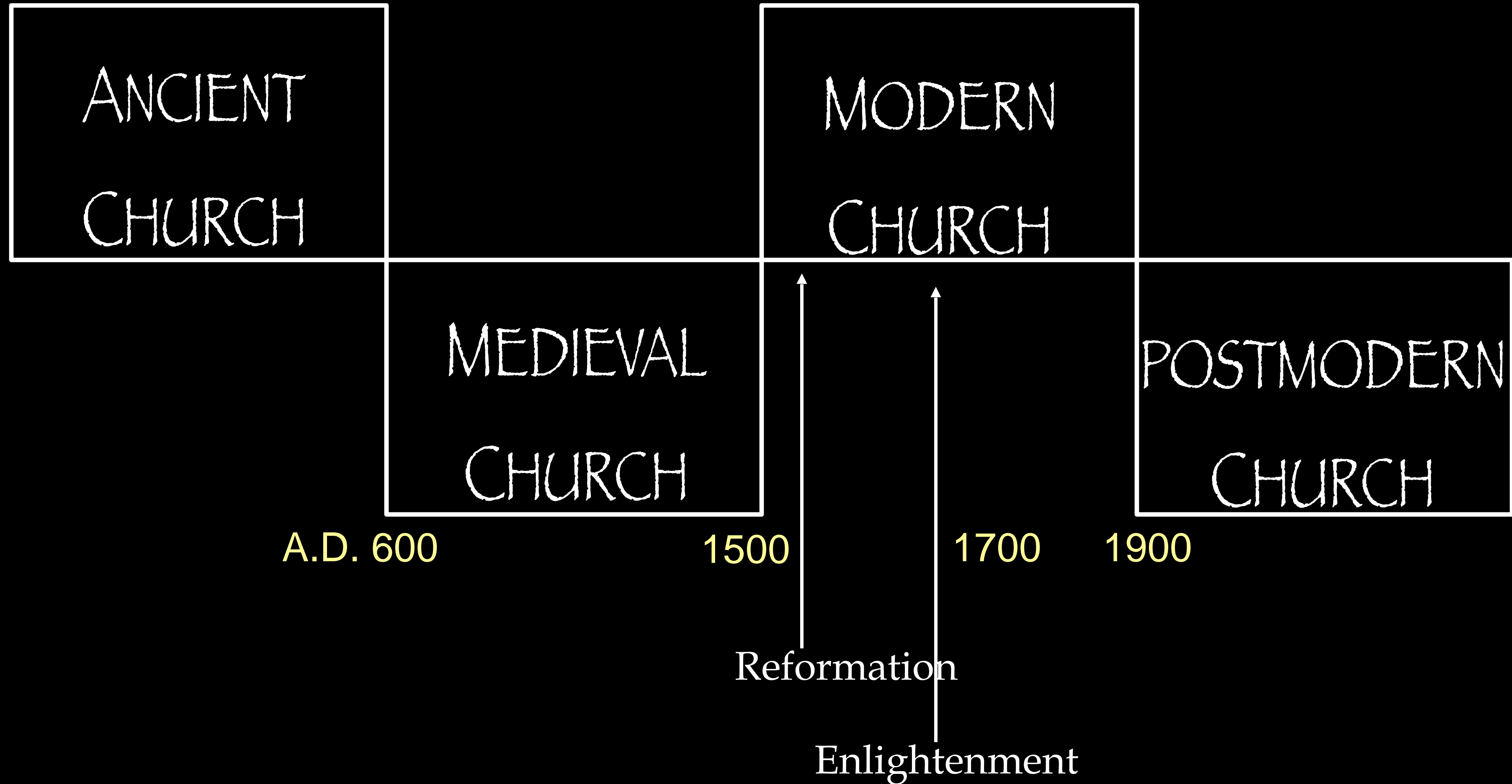
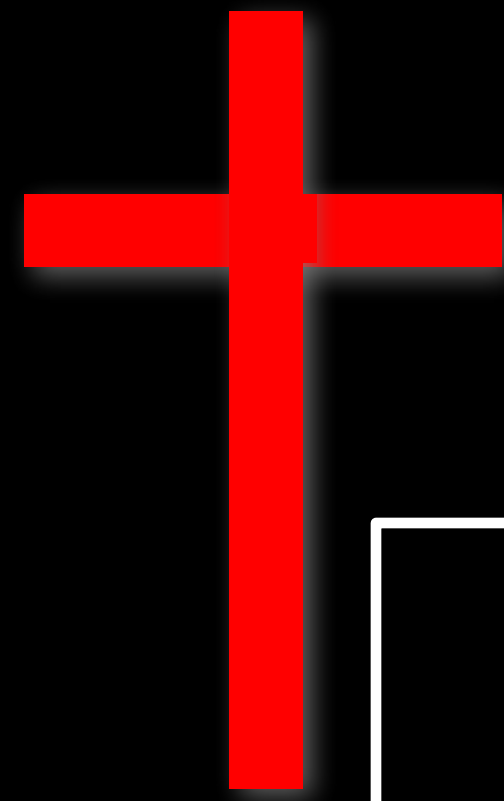


DIVISIONS OF CHURCH HISTORY



Key Ideas on Atonement in the Early Church

1. Penal: A penalty paid either to Satan as ransom, or in relation to divine justice.
2. Substitution: Jesus dies in the place of sinners, the Just for the unjust, the Righteous for the unrighteous. Especially, *Diognetus*.
3. The work is directed to the Father.
4. Tertullian introduces the concept of satisfaction.
5. Irenaeus: Recapitulation; penal and substitutionary

Irenaeus and the Recapitulation Theory of the Atonement

Adam



First Man
Law Broken
Lost Eternal
Life for Man

Christ



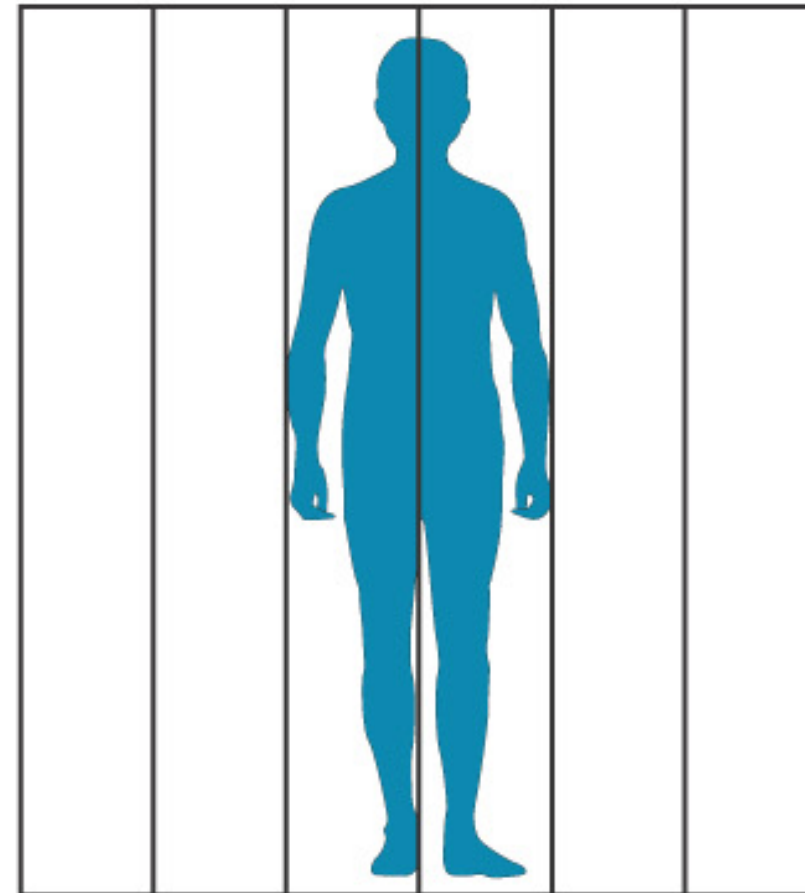
Second Man
Law Obeyed
Regained for Man
What Adam Lost

Origen and the Ransom-to-Satan View of the Atonement

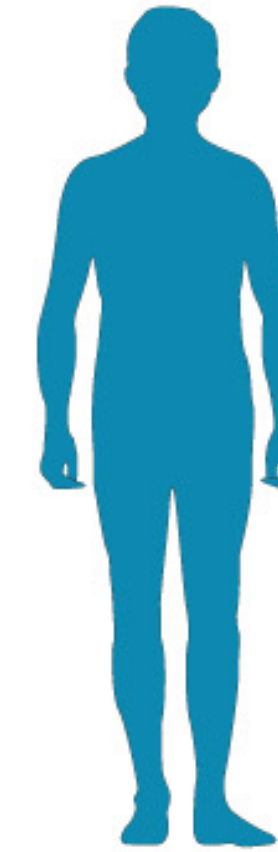
PAYMENT



BONDAGE



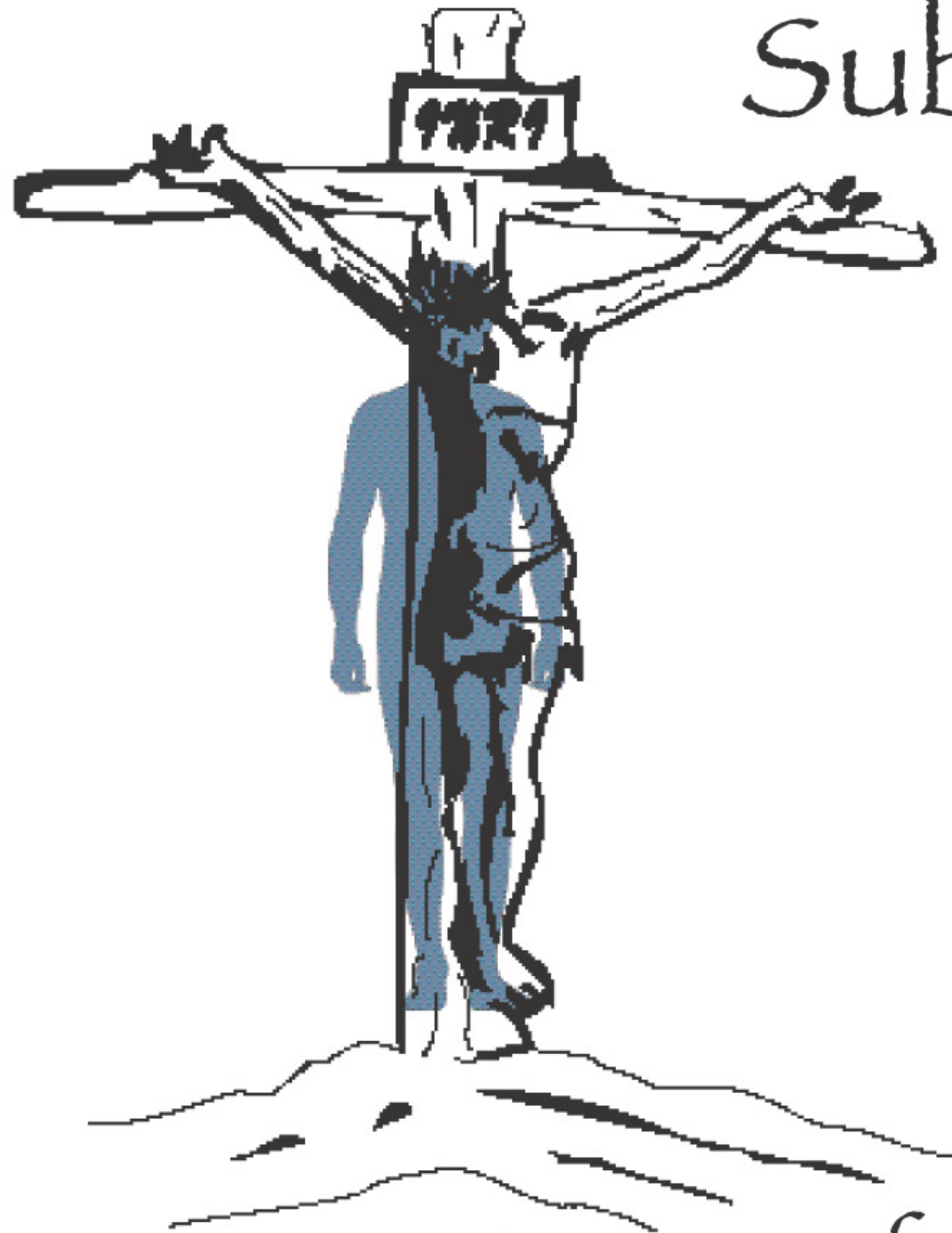
RELEASE



CHRIST'S RIGHTEOUSNESS

Anselm and the Meaning of the Atonement

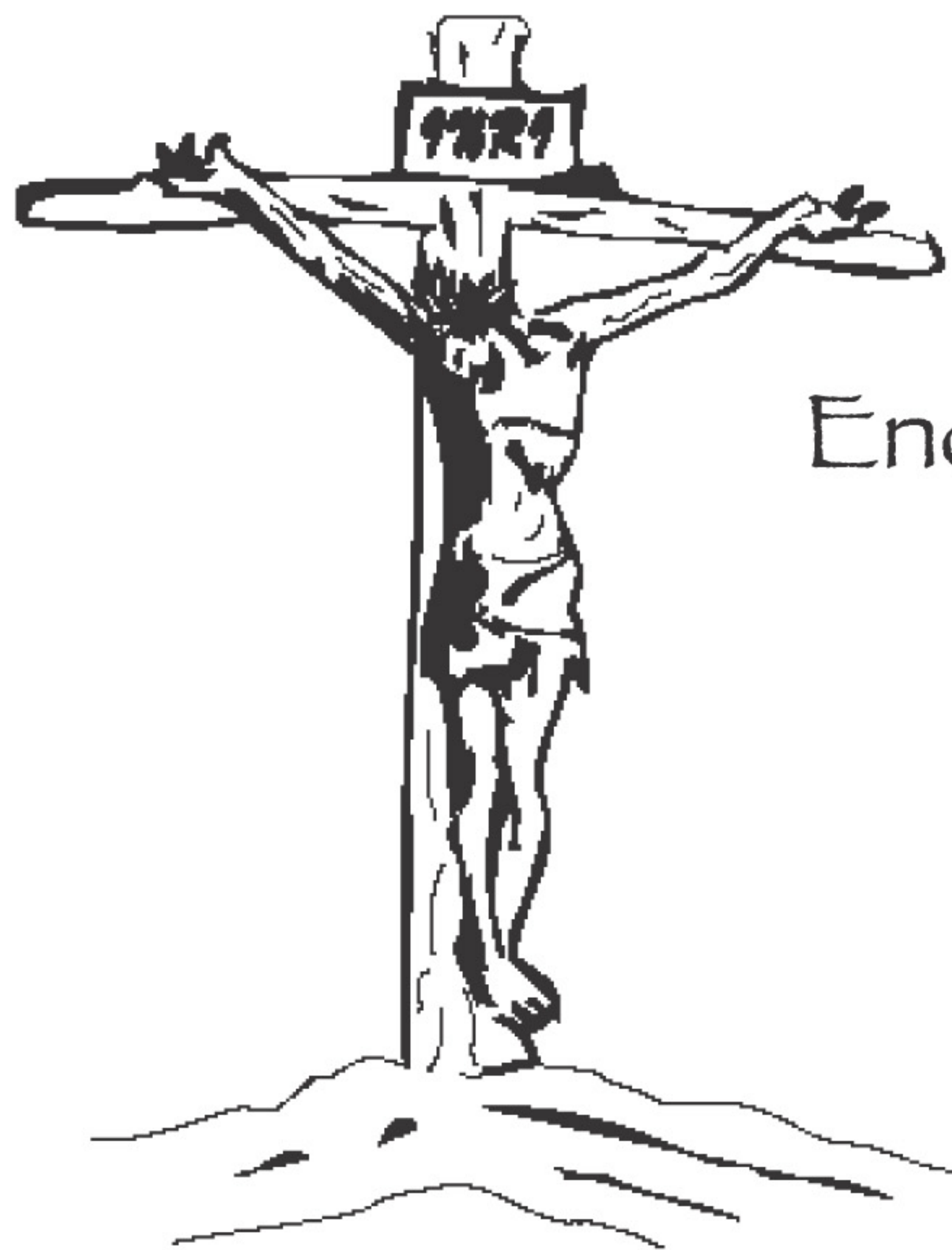
Substitution



“A Curse for us”

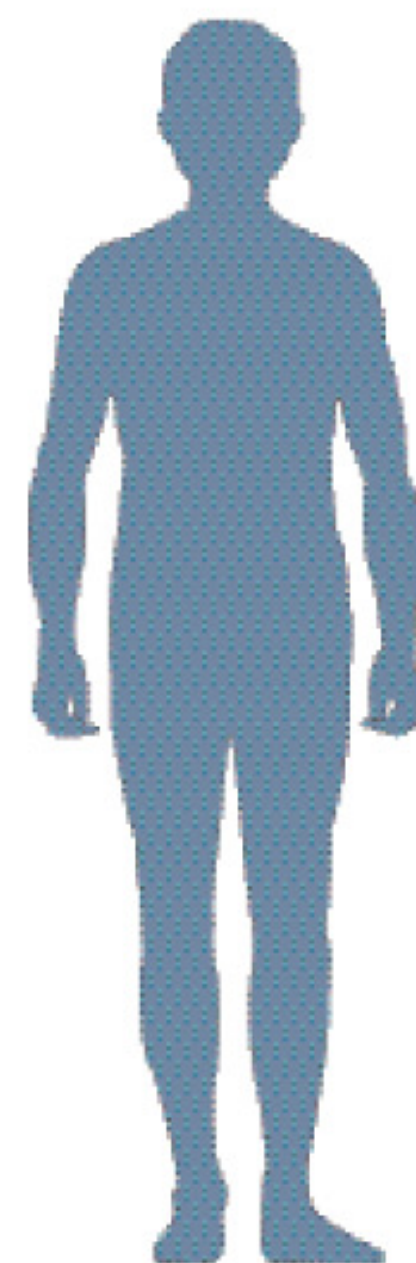
Galatians 3:13

Abelard and the Meaning of the Atonement



Moral

Encouragement



Example

The Anselmic and Abelardian Theories in Protestantism

ANSELMIC VIEW ↔ ABELARDIAN VIEW

**Lutherans
Calvinists
Arminians
Wesleyans
Amyraldians**

**Socinians
Unitarians
Religious Liberals**

Scotus' "Horrible" Understanding of the Atonement

1. Scotus' ideas are influential through Socinus, Grotius, and Finney.
2. Minimizes the righteousness and justice of God and the sinfulness of sin.
3. Christ's death was of only finite value, and thus could not pay a debt or vindicate justice.
4. The Atonement is unnecessary but is a sign of God's pleasure in Christ's work.

John Duns Scotus
1266-1308